THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant."
—ISAIAH XXIV, 5.

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FIFTY-SIXTH ANNUAL CONFERENCE.

THE Fifty-sixth Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Provo Tabernacle Sunday morning, April 4, 1886, shortly before 11 o'clock.

On the stand were: Of the Council of the Twelve Apostles—Franklin D. Richards, John Henry Smith, Heber J. Grant and John W. Taylor.

Patriarch of the Church—John Smith.

Of the Presiding Council of the Seventies—Jacob Gates and C. D. Fjeldsted.

There were also a number of Presidents of Stakes, and many leading brethren from various portions of this and other Territories.

The Conference was called to order by Apostle Franklin D. Richards, who conducted the proceedings.

The choir sang:

"Angel arise, with joy survey
The glory of the latter day."

The opening prayer was offered by President John D. T. McAllister, of St. George Stake, after which the choir sang:

"Father, how wide Thy glories shine,
How high Thy wonders rise."

Apostle F. D. Richards addressed the Conference. It was very delightful that we found ourselves so comfortably situated. The good people of Provo had exerted themselves to fit up a place for us to meet in. As usual, however, the place was too small. We have great reason to rejoice, although we have not so much liberty as formerly. We cannot now have the First Presidency with us, and others who have heretofore exercised their calling in our midst. But it is decreed that those who will live godly in Christ shall suffer persecution. It is just as necessary for us to test such sayings as that and others, as to verify those of a more gladdening description. The work of God is subject to various changes, as in nature the seasons alternate, and this is necessary in order to produce the most happifying results. The adverse circumstances through which we are passing are needful for our proper development. Our spiritual natures

are improved by them. We should view our present ordeals from that standpoint, and acknowledge the hand of God in all things. Those things that seem the most trying may be sanctified to us as the most prolific source of blessing. This life at most is but a speck in our existence.

The speaker felt to regret that the brethren of the Presidency could not be present, but they were with us in spirit if they could not be here in person. The last word received from our worthy, venerable and respected President of the Church, was to the effect that he was in good health and devoting himself constantly to the interests of the work of God. Our brethren who hold leading positions are sometimes taunted with being in hiding. This is no new situation for men of God. History affords numerours examples of a similar kind. Let not the people be seized with the spirit of fear. Rather let them rejoice, for a brighter day is near. If we are united, those who assemble to hear the instruction given will be fed with spiritual food. The dawning of a glorious day has come. The light of the millennium is tinging the horizon of our sky. It is necessary that we purge ourselves from every evil, that we may be prepared for what is, in the providence of God, approaching.

Apostle John W. Taylor complimented the people of Provo on the excellent character of the building in which the Conference was held. He was glad to see that, notwithstanding this was the first meeting of the general gathering, there was such a full attendance. The meetings of the Saints were larger and more interesting since the present legal persecutions began. This was a gratifying result. It was a matter of regret to see men renounce their religious principles and their families. It was, however, a matter of rejoicing that so many were so willing to stand by their covenants like men. The oppressions that were directed against the Church were necessary to cleanse it from those who were hypocritical and otherwise unworthy. Some process had been permitted by divine providence for the same purpose in every dispensation. This latter-day one had its peculiar means for that purpose. In reference to our leading men coming forward and accepting of the penalties and humiliation which their enemies were anxious to heap upon them, they had to be subject in these matters to the will of God. Their natural inclinations might lead them to thus present themselves to be taken within the power of their enemies, but they must be guided by what the Almighty manifests as His mind upon the subject. The First Presidency are Prophets, Seers and Revelators to the Church. Were it not so we, as a people, would be the subjects of a delusion and a snare. But we know that this work is founded upon the principle of continuous revelation. The Holy Ghost is the medium of communication between divinity and humanity. The Scriptures, written by the power of that Spirit, say that a wise man foreseeth an evil and escapes from it. The same authority says the fool takes a precisely opposite course. Noah, being possessed of the Holy Ghost, foresaw the flood and prepared against the evil day. So with other Prophets. It is by the power of the Spirit that a man knows that Jesus is the Christ. It cannot be known by any other power. Hence Paul says: "No man can say that Jesus is the Christ except by the Holy Ghost." That is, he cannot say so truthfully. Yet the people of the world who are religious will claim to be possessed of the Holy Ghost, yet deny the necessity or existence of Prophets, notwithstanding that those who possess that power are Prophets. While denying the spirit of prophecy they claim to have the Holy Ghost, which is the same. The testimony of Jesus is the spirit of prophecy. The speaker here testified to his knowledge of the fact that the First Presidency were guided by the power of the Holy Ghost, being directed by revelation from Jesus Christ. He related a number of instances, furnished by the Scriptures, showing that holy men of various ages and dispensations had taken a similar course. Let it be known that God had revealed to the First Presidency that it was well for them to keep out of the way for a

season. Those who have the testimony of Jesus will know that this is the case, for this is their privilege.

Elder H. H. Cluff, of the Presidency of the Utah Stake, announced that arrangements had been made for the people of Provo to entertain hospitably the visitors who had come from a distance.

Adjourned till half-past 1 o'clock.

The choir sang the anthem:

"Be glad in the Lord."

Closing prayer by Apostle Heber J. Grant.

AFTERNOON SESSION.

The choir sang:

"Happy the man who finds the grace,
The blessings of God's chosen race."

Prayer by Bishop O. F. Whitney.

"He died! the Great Redeemer died,
And Israel's daughters wept around,"

was sung by the choir.

The Sacrament of the Lord's Supper was administered to the congregation.

Elder B. H. Roberts addressed the assemblage. There are many things under existing circumstances to cause us to rejoice in the loving-kindness of our Heavenly Father. We can gather strength from our present situation. There are other things connected with our surroundings, however, that cause us much anxiety. So far as the final triumph of the kingdom of God is concerned, there can be no question in the minds of the Latter-day Saints. The purposes of God will be accomplished. The puny strength of man will be incompetent to cope with the strength of Jehovah, whose purposes shall be brought to a successful issue. It is not that that is a cause of anxiety with the Saints. There are things, however, that should arouse them to more watchfulness to stay the progress of evils existing in the community. A recent tour of the Territory under the auspices of the Improvement Societies has exhibited the condition of the young people especially. Those acquainted with the young of this community cannot help but admire characteristics manifested by them. The speaker had seen many of them under trying circumstances in the Southern Mission. It had led him to appreciate their manhood, their lack of hypocrisy and guile. Thousands of them have set their faces as a flint for the maintenance of truth as incorporated in the work of God. While their educational attainments may not generally be great, yet they possess the characteristics that constitute the foundation of true greatness. This is the case with them as a rule. But while the majority of them are of the class described, there are still many of them who are not converted to the Gospel of Jesus Christ. Perhaps the number of this latter class is greater than many would be willing to admit. Perhaps the cause of this condition is because sufficient attention has not been given by parents and others to the subject of clearly explaining to them what are called the first principles of the Gospel—faith, repentance, baptism by immersion for the remission of sins, the reception of the Holy Ghost, temperance, virtue, charity and godliness. Those who received the Gospel in various parts of the earth were plainly and diligently taught upon all those subjects, and why should not the youth within the Church to a larger extent than now. Those who were indoctrinated in those principles gathered to these valleys that, in addition to the spiritual advantages accruing from obedience to the Gospel, they might lay a foundation for temporal benefits. It is a question whether, in building up in temporalities, some of the weightier matters of the law were not almost lost sight of. The promise given through the voice of prophecy was that the Saints were to gather for the purpose of being taught in the ways of the Lord, that they might walk in His paths. This regenerative work was to be done by pastors who should feed the people with understanding. Perhaps the teachings given by the servants of the Most High had not been acted upon with sufficient strictness. Much is said about the sacredness of the family relationship. This is a favorite theme with the people of the world, yet their family obligations are only formed for time. How much more sanctity should be attached to home and the domestic circle by the Saints, than can possibly be connected with it in the minds of

others. Their associations are founded upon an eternal basis. The Saints are organized from youth to age, in various forms, for the general weal. Yet all organizations pale in point of importance before that of home. It is there where the young could be the most carefully and effectually instructed in the principles of eternal life. A grave responsibility rests somewhere upon the subject. During the winter months there is a great part of the time when there is no physical employment for the young men. They are consequently induced to leave the restraints of home and seek work elsewhere. Others go into the mines and other places in summer, make a little money and return to the settlements in winter, where they spend the time in idleness, and thus lead aimless lives, without any proper object ahead of them. Parents and others should, when there is no physical work for them to perform, seek by every available means to induce them to explore the fields of knowledge, that by wide information the range of their usefulness may be expanded. The speaker dwelt for some time upon the responsibilities resting upon those of all ages who hold the Priesthood, and the results of not discharging the important duties connected with their positions. He read from a revelation in the book of Doctrine and Covenants, showing the displeasure of the Lord against idleness, the disobedience of children, and the existence of the spirit of greediness. These evils in the past had caused judgment to fall upon the people. The position of the Almighty upon that subject was unchanged. The sooner we sanctify our hearts as Latter-day Saints, the earlier will the dark clouds now hovering over the Church be cleared away, and the sunshine of peace and prosperity beam upon it. The Saints will be scourged and punished, by a loving Father in heaven, until they are purified.

Apostle Heber J. Grant was the next speaker. He hoped there would be a copious outpouring of the Holy Spirit during Conference. When we assemble and receive inspiration from God, we are better prepared for the battle of life and the performance of all our duties. It is necessary to have an appetite for, and to partake of spiritual food, in order to grow in a knowledge of the truth. He could testify, with Brother Taylor, that the persecutions through which the Church is passing is having a good effect in stirring the Saints up to greater faithfulness. It has ever caused an awakening among those who were formerly lukewarm in the work. True, some who were supposed to be true have stepped aside from the path of integrity. But where one has done this many have stepped forward to fill up the ranks of the faithful, that the front presented might be unbroken. Nothing gives a man so much satisfaction as a knowledge that he is walking in accordance with the promptings of duty. Nothing creates greater misery than a departure from that line of action. This was exemplified in the cases of those who had shrunk from meeting an issue between religion and the world in the courts. He did not hesitate to say that those who suffered imprisonment and other similar conditions felt much better than those who failed at the trying moment. There is nothing dearer to the human heart than liberty. Most properly constituted men would rather sacrifice life than part with it. But a love of liberty should not be permitted to extinguish a determination to obey the commandments of God.

The speaker endorsed the remarks of Brother Roberts regarding the duties of parents to children. Perhaps the revelation from which he quoted was not given the importance that necessarily attached to it. Brother Grant then read further from the same part of the book of Doctrine and Covenants. The quotation has special reference to the command of the Lord to parents to teach their children the principles of the Gospel, indicating that in cases where this duty is not performed the sins of the children rest largely upon the parents. Some people think that children should not be taught upon religious subjects until they grow to maturity and can choose for themselves. Such surely have not a firm testimony of the truth of the Gospel as revealed

through Joseph Smith. Why should there be any hesitancy about teaching children that which is true? Young people cannot be expected to grow up and bear the fruits of the Gospel when the seeds of truth have not been sown in their minds. The revelation referred to in regard to children was given as a law to Zion and her Stakes, and cannot be lightly treated with impunity. The speaker related an incident wherein a man attended to family prayers when he had visitors. His child asked him how it was that he only had prayers when he had company. That was the poorest kind of teaching to that man's children, as it taught them that their father was a hypocrite. He prayed merely to be heard and thought well of by man, and not of God. There should be harmony between our professions and practices.

President John D. T. McAllister, of St. George Stake, was the next speaker. He expressed pleasure at what he had heard, and said, I hail from the south, where there are many living who practice what they preach, which is in accordance with the commandments of God. There are some erring ones in that region, but efforts are being made to win them back to the fold of Christ. In representing that Stake, I have to say there is a good people there, and that the season is propitious. The floods of last year set a great many back in their temporal affairs, but they have not lost hope. Fifty miles below St. George the growing wheat is in the boot, and the people are cutting their first crop of lucern. At St. George the people are placed at a disadvantage through not having their dam in the river rebuilt, but it is hoped that it will be in time to irrigate their crops.

We are not a perfect people, but we are striving to improve, and trust that we will be perfect some day. We hope to lay aside everything that offends in the sight of God. I do not think it looks well for a President of a Stake or High Councilor to be smoking a pipe or chewing tobacco, but it would not do to use violence with a person for so indulging. Such persons should be labored with and shown their errors.

Since the opening of the spring there has been some frost at St. George, but up to within a few days the fruit prospects appeared to be uninjured. It has been a marvel with many how the people of that region manage to subsist. They trust in God and labor on, and though they do not succeed so well temporally as the residents of some other parts of the Territory, they live and hope to do so. Home industries should be encouraged among the people more than at present. The people of the south are being encouraged to raise more cotton, and to take care of their wool and manufacture it at home instead of sending it abroad, that the people may be comparatively independent when Babylon shall fall. We have artisans of the best kind in this Territory, and they should be employed in their several lines, and required to work to the best advantage.

Though we have a Temple in the St. George Stake, and perhaps on that account ought all to be exemplary, there are some in that part who fail to pay their tithing and live up to their other duties, but on the whole they will compare with the people in other parts of the Territory. For people to be unfaithful, and then expect to be admitted to the Temples to partake of all the blessings to be obtained therein, is unreasonable. It has been said that persons who fail to keep the Word of Wisdom should not be so admitted, but it has not been usual thus far to exclude persons for their failure to observe that law. The Lord chastens those whom He loves, and the chastening which the Saints are receiving may be a result of the Divine love and care, and calculated solely for their benefit.

Apostle F. D. Richards complimented the Saints on the good order maintained during the meetings and the large attendance, and expressed a hope that the Saints would not feel to begrudge the period of the Conference in attending the meetings, notwithstanding their work might seem to require their presence at home. He felt to promise them that they would lose nothing, even in a temporal way, by so doing, as the Lord would make their crops yield more abundantly for

their willingness to make the sacrifice to serve and worship Him; and also promised that an epistle from the First Presidency would be read during Conference.

The choir sang the anthem: "Lord now lettest Thou Thy servant depart in peace."

Adjourned till next day at 10 o'clock.

Prayer by Elder Jacob Gates.

[TO BE CONTINUED.]

JERUSALEM.

Jerusalem, April 8, 1886.

President D. H. Wells.

Dear Brother,—When I mailed you my last letter I had just arrived in Jerusalem and taken a hasty view of its streets. The impressions, however, which the filth, the dark and dismal dwellings made upon me have not been effaced. The principal commercial street, the Broadway of Jerusalem is just wide enough for a camel, a donkey, and a dog. People stand on the street while trading unless a dry goods box lashed to a camel's back happens to change their posture. The buildings throughout are of stone and constructed with a small dome, which gives the houses from afar a very picturesque appearance. We wended our way through the city to the east side where the road leaves the St. Stephen's Gate and leads down into the valley of Cidron and upon the Mount of Olives, at the foot of which the garden of Gethsemane is located. The garden is walled in, planted with flowers and well kept. There are a few very old olive trees still standing, and it is claimed that they date back to the time of the Savior. From the summit of the Mount of Olives, Jerusalem, with its thousands of domes, its church steeples and towers, and its minarets, is lovely to behold. Like the modern world its exterior looks fine from the distance. The Church of the Holy Sepulchre and the mosque of Omar are the chief attractions within the walls. It is claimed that the church is located over the sepulchre of the Savior and on Golgotha, where He was crucified; and further that below where the cross stood, Adam was buried, that a drop of blood fell from the wounds of Jesus upon the head of Adam, whereupon the latter was resurrected. Thousands of pilgrims gather here every year to kiss the stone which rests upon the sepulchre, the object of great attraction during the feast of Easter. There are so many important events in the life of Christ, located within this church, that one feels that tradition has undertaken too much to satisfy thinking minds. The Omar mosque located where the temple stood, covers a large stone upon which it is claimed Abraham offered up a ram instead of Isaac. There seems to be a considerable doubt about the mosque occupying the hill of Moriah, though according to general acceptation the temple stood there. One is told curious stories wherever he goes. The Mohammedans who exclude from their mosque Christians and Jews, except a special permit is obtained through the agency of a consul, assert that this stone is suspended in the air, that when Mohammed ascended to heaven on his white horse the stone started to follow, but the angel Gabriel seized it with his hand and held it back. The impression of the hand in the stone is shown to substantiate the assertion; but my friend's questions about the stone in the air were cunningly evaded. The gulch between Mount Moriah and Mount Zion has been considerably filled up, so that the two hills are not now so distant. On the 2nd we went from Jerusalem to Hebron. The way, except between here and Bethlehem, resembles very much a canyon trail. An old tree banded with irons is pointed out near the town as the oak of Abraham. The tombs of Abraham, Isaac and Jacob are within a mosque, and the Turks allow neither Jew nor Christian to enter except in case of a special firman issued by the Turkish government, which has, thus far, admitted only such personages as the Prince of Wales, Marquis of Bute, and the Crown Prince of Germany. Hebron is inhabited by from sixteen

to twenty thousand Turks, and probably five hundred Jews. A Jew led us to the mosque and showed us where the tombs were, but said in such sad tones that no Israelite was allowed to enter. He told us how very wicked the Turks were, and to prove his assertion related that some even had two and three wives each. Why, I said, they are as wicked as Abraham and Jacob were.

On our return we stopped some time at Bethlehem, where we visited the St. Mary's Church, according to tradition built over the grotto in which the Savior was born—a grotto then, as now, often serving as a stable. A short distance from the church we were shown the milk grotto over which a small chapel is erected and in which an altar stands. In this grotto while nursing the child Jesus, a drop of milk is said to have fallen from the mother's breast upon a stone which received in consequence remarkable properties. Any mother lacking milk for her child may by taking some of the dust from this stone, putting it in water or milk and drinking the mixture have an abundant supply. My companion treated this story with considerable incredulity; however we came away with a good supply of the rock. On the 5th we visited Mav Saba, and wended our way over the mountains to the Dead Sea. It was raining, but our sentiment was not dampened enough to keep us from taking a bath in its briny waters. From here we rode in two hours along the valley of the Jordan to the traditional spot of the baptism of the Savior, and in two hours from the Jordan to Jericho, were we found quarters in a Russian hospital. The following day we came on to Jerusalem by way of Bethany, where we were shown into the tomb of Lazarus, and where the house of Martha and Mary is pointed out. From Bethany the road leads around the south side of the Mount of Olives and the St. Stephen's Gate. We have visited the principal places of interest in and about Jerusalem, and expect to leave to-morrow morning on horse back for Damascus, or I suppose to be more grammatical I should say mule back. We are in good spirits, and have remarkable appetites.

Brother Lyman wishes to be kindly remembered.

Your brother in the Gospel,

J. M. TANNER.

UTAH NEWS.

(Summarised from Territorial Papers.)

About eighty men are regularly employed cutting stone for the Salt Lake Temple.

A slate quarry is said to have been located near Pelican Point, on the western shore of Utah Lake, in Utah County.

A little five year old son of Mr. Aaron Hardy, of Moroni, was recently kicked on the back of the head by a mule, and died from his injuries.

At the beginning of last month snow was reported to be from sixteen inches to two and a half feet deep in Bear Lake Valley. There had been some heavy snow storms during the month of March.

W. C. Smith, of Brigham City, had the misfortune, a short time ago, to swallow his false teeth. He was suffering from pneumonia and was in a very weak condition at the time the accident occurred, which in a few days resulted in his death.

President Cleveland has nominated Caleb W. West of Kentucky for Governor of Utah, and it is probable that the Senate will speedily confirm him. Mr. West is a lawyer, was formerly in the Confederate army, and is said to be fair-minded, firm, and accustomed to do his own thinking.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, MAY 3, 1886.

PERSECUTION.

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When will the world learn that "Mormonism" cannot be put down by persecution? For more than half a century it has been assailed by the weapons of ridicule, calumny and hatred, and yet to-day it stands stronger than ever, its adherents were never more numerous and united than they are now, and the devotion and fortitude with which many of our brethren and sisters are enduring a most cruel persecution at the present time convinces us that the material of which martyrs is made was never more abundant in the Church. We believe that the Lord never had a more devoted people upon the earth than the Latter-day Saints, and He never had more diligent, self-sacrificing and faithful servants than those who now preside in the councils of Zion and direct His people.

Can the world reasonably ask for more and stronger proofs of the sincerity of the Latter-day Saints and their devotion to their religion than they have already given? Is not the history of our Church replete with evidence that the Saints will suffer anything that can be inflicted upon them, rather than prove recreant to their religious principles? Can not the world see that persecution only tends to unite us closer together and to strengthen the Church by ridding it of all whose fear of the world is stronger than their love for their religion? Persecution only causes the true Latter-day Saint to cleave the closer to his faith, as the winds cause the young tree to strike its roots deeper in the soil.

There are two kinds of persecution which the Latter-day Saints have to meet, and which may be designated as general and special. The first is the continuous and steady opposition of the world to what is termed "Mormonism." It is an unreasoning and illogical dislike of that which is considered a new religion, radically different from the hundreds of religious systems which find favor and following in modern Christendom. The great m jority of those who entertain this dislike to the religion of the Latter-day Saints would find it very difficult to give a consistent reason for it. Like the opposition to early Christianity it has its principal source in the antipathy of the priests of apostate faiths, who see in the success of a pure and true religion the overthrow of their man-made and corrupt systems and churches. They find themselves unable to combat the truth by reason and Scripture, and therefore create and sustain by unworthy means a popular and unreasoning prejudice and opposition to the truth.

We know it will be said that this general dislike is caused by our belief in, and practice of the principle of plural marriage, but a very little reflection will show this to be a mistake, for it is a well known fact that "Mormonism" was at least as unpopular before this principle was known and taught as a tenet of our faith as it is now. This form of opposition or persecution is the repulsion that error has for truth and darkness for light. It is the dislike with which the powers of darkness have ever inspired the hearts of the people against the Gospel of Jesus Christ and its adherents. It is the opposition with which the world has always met a new revelation from God. Jesus explained it when He said to His disciples: "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

This form of persecution is experienced and understood by every Latter-day Saint who comes in contact with those not of our faith. It is an influence that is always felt, even if it be not always expressed. No sooner are we baptized into the Church than we begin to realize that we are "not of the world" and not loved by them.

We find ourselves to a greater or less extent alienated from our former friends, repudiated by our unbelieving relatives and hated by the world. But the Lord gives us strength according to our day, and we soon become accustomed to swimming in the troubled waters of opposition. The Holy Spirit sheds its light upon our path and inspires our hearts, and the opposition and hate of the world lose their terrors as our souls become imbued with the peace and joy which the Gospel brings, and which the world can neither give nor take away. Our happiness becomes too deeply rooted to be affected by the smiles and frowns of our fellow creatures, and we are satisfied to endure the hate of the world so long as we know we enjoy the love of God.

This persistent opposition and persecution we receive from the world is a most valuable discipline to the Latter-day Saints. It helps us to subdue within us the love of the world which is inherent in our fallen natures, and which the Gospel requires us to overcome. It enables us with greater ease to transfer our affections from the things of this world to God and His Kingdom, and spiritualizes and sanctifies our hearts and natures. We would find the task of overcoming the world and our love for its pleasures much more difficult if we were its favorites and basking in its smiles. The opposition of the world calls forth the noblest qualities of our nature and brings them into activity and service, for in combating the world we can never conquer it by its own weapons, but are compelled to exercise patience, fortitude, endurance, integrity and charity. These qualities, inspired and directed by the Holy Spirit, will eventually bring us the victory, and victory in such a conflict means salvation, glory, exaltation and eternal life.

The form of persecution which we have termed special differs from this only in degree and duration. It is violent and intermittent. It is when the powers of darkness, enraged at the progress of the work of God, operate with suddenly increased energy through the basest passions of wicked men and cause them to break through all restraints of order, decency and good laws. Not satisfied with its countless victims in past ages it throws its dark shadow across the civilization of the nineteenth century, and occasionally demands its human

sacrifices. Even now it is blinding the eyes and hardening the hearts of the leading men of a great nation, and breaking down the barriers and restraints of chartered rights and constitutional law. As usual the hireling priests and diviners for money are inciting lawless men whose hearts are set on plunder and riot, and advantage is taken of the popular prejudice against the Latter-day Saints to make them the victims of a cruel and unrelenting persecution. At various periods in our history we have been thus assailed by these special outbursts of persecution, and we have learned a few lessons in relation to them. We have learned that like the storms of nature's elements they have their limits of duration and intensity. We know that behind and above the clouds now hanging over us are the blue sky of peace and the bright sunshine of God's favor. It seems to be a law of nature that the more severe the storm the sooner it will be over. The Lord controls the wrath of man as He does the lightning, the tempest, the whirlwind and the earthquake. He will not suffer more to be put upon us than we can bear. Jesus in speaking of the terrible calamities awaiting Jerusalem said: "And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." So will the Lord shorten the days of our persecution to limits that we can endure, and restrain the wrath of our enemies that it will not be allowed to destroy us. Another lesson we have learned is that the Church always emerges from these storms of persecution brighter, purer and stronger than before. As the lightning burns up the noxious vapors of the atmosphere so does the fire of persecution cleanse us from much that is obstructive to our progress and spiritual growth. We learn to have more confidence in the Lord, and our faith is increased and crystallized. The persecutions of Missouri and Nauvoo mark very great strides in our progress as a Church and people.

Thus we see that persecution has its uses and benefits for us individually and generally. It enables us to prove our integrity before God, angels and men. It forms an essential part of that education and discipline which prepare us for the glories of eternal exaltation. This lesson will be still better understood by us when we have passed through life's experience and understand the whole work of God, in relation to the human family, in its entirety and fullness. We shall then perfectly comprehend the grand truth, that the powers of earth and hell in their assaults upon the people and Church of God, have only assisted to fulfill His purposes and work out His grand designs.

G. O.

APPOINTMENT.—Elder Henry Walsh is appointed to succeed Elder Moroni L. Pratt in the Presidency of the Nottingham Conference.

ABSTRACT OF CORRESPONDENCE.

SHEFFIELD.—President T. E. Ricks writes us as follows, under date of April 26, 1886:

"The Saints in this Conference are using their best exertions to emigrate and I think many of them will be able to go out this season, some of them receiving aid from their friends in Zion. There are ten or twelve trying to

get ready to go on the next vessel. We have commenced our out-door meetings with favorable prospects. Last Sunday we advertised a meeting at Whittington, near Chesterfield, and we had a full house and good attention. The anti-'Mormon' organization of Sheffield and some from Chesterfield were present and held a meeting outside, between our afternoon and evening meetings, and harangued the people in their usual style. In the evening Elder Collet occupied the whole of the time, and very ably set forth our principles, and at the close of his remarks one of the 'anti' leaders arose and asked if he had the privilege of asking some questions? He was told he could after we had dismissed. The people all took their seats and he proceeded to ask his question, which was answered by Brother Collet and seemed to be satisfactory to most of the audience, and then a Josephite elder arose and challenged a debate on polygamy, saying that Joseph Smith never received the revelation on celestial marriage. He was met by Brother Hart's letter in the last STAR and by other evidences that seemed rather discomfiting to him, but he and Mr. Hardy, the secretary of the anti-'Mormon' association of Sheffield, both behaved very gentlemanly in the meeting and all went off very quietly, and I think our labors will result in good. The landlord had assured us that there should be no disturbance, that the hall was his property and he would not allow us to be disturbed on his premises."

THE BOOK OF MORMON, AND THE END OF THE WORLD.

BY ELDER L. F. MONCH.

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[CONCLUDED FROM PAGE 271].

"In the mouth of two or three witnesses every word may be established."—Matt. xviii, 16.

Let us now compare this organization, the Church of Jesus Christ, with the various sects existing and opposing it, at that time, by the aid of which we may perhaps be able to throw a little light upon the sects existing at the present time, and claiming to be the true churches of God.

The principal denominations so far as we can ascertain from the New Testament were the Jews, the Sadducees, the Pharisees and the Samaritans. The first, of course, represented the true church of God up to the time that our Savior entered upon His ministry, after which, as we are informed, old things passed away, and a new order of things was introduced; a fact acknowledged by all leading sects existing at the present time, excepting, of course, the Jews. This organization, i. e. the Jews, therefore, after this time was as imperfect and incorrect as those of the Sadducees and Pharisees. It consisted of High Priest, Elders and Priests.

The latter sects were offshoots from the Jewish Church, differing from it in some important points of doctrine, and also in organization as is always the case when one church dissents from another. The Sadducees, we are told, denied the resurrection, spirits and angels, reducing therefore to the simplest form all ideas of deity, and believing simply, as many do today, that all things came by chance, and that when we close our eyes in death, all things have an end with us so far as a future state is concerned. Their organization was as simple as their belief, hence we read of no orders among them beyond that of men going around among the people, advocating these theories and styling themselves teachers or philosophers. The Pharisees, on the other hand, were strict in keeping the law of Moses, with the exception of adding the much

washing of hands and kettles, and also changing, or rather adding some points of doctrine handed down from their forefathers, whom they particularly venerated. From this fact it is reasonable to suppose that the same orders of officers existed among them as with the Jews, in accordance with the demands of the Mosaic law, viz: High Priests, Elders and Priests. The Samaritans, we are informed, worshiped idols, for which ceremonies they had ordained priests among them.

Such, in short, were the organizations of these various sects at that time. They were very zealous in promoting their doctrines, a fact sustained by the remark of the Savior, when he said, "Ye compass sea and land to make one proselyte." And according to the testimony of Josephus they would to-day be considered a good people, for of the Pharisees he says: "All the people of the cities bear witness that they are busy in word and deed in that which is for the best good of the people," while of the Sadducees he remarks: "They are such as occupy the highest and most honorable positions in the land." Of the Essenes, another sect existing at that time, he says: "They live a pure life, depending entirely upon the cultivation of the soil for their living. Indeed, one is surprised at their righteousness, in which none can surpass them, not even those who, under other circumstances earnestly seek to cultivate virtuous habits, including even the Greeks as well as all other people; and such has not only been their condition for a recent period but for a long time."

Yet with all their pure desires, honorable positions, and virtuous habits, our Savior warned His disciples against their doctrines, denouncing them in the severest language, and branding them as hypocrites and whitened sepulchres; declaring also in another instance, "except your righteousness shall exceed the righteousness of the Scribes and the Pharisees, ye shall in no case enter into the kingdom of heaven." In another passage He gives us the cause for these harsh rebukes: "But woe unto you Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." And how did they shut up the kingdom of heaven? We have shown that our Father in heaven established a plan called the Gospel, through which mankind, by obeying the laws of honesty and virtue, as well as believing in the Redeemer, could be saved according to the words of the Savior, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my father which is in heaven." According to the words of Josephus they obeyed that part of the law referring to honesty and virtue, but failed to comply with the whole law, the plan of salvation, for James tells us, "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all:" hence they could not get into the kingdom of heaven, and by preaching their own plans they prevented others from going in.

Let us now turn to the present religious sects, and see how far they harmonize with the true or false pattern of the past; and as it would be impossible to examine all of them, we will simply select two or three of the leading ones as a pattern for the rest.

The Catholic Church, the mother of all the reformed churches, exhibits the following organization: (1) a Pope as the head of the Church, a name nowhere found in the Bible: (2) a college of Cardinals varying in number at different times from 7 to 72, supposed to occupy the place of the Twelve Apostles, but like the former nowhere found by name nor number in the Bible: (3) Archbishop, again void in the Bible: (4) Bishop: (5) Presbyter: (6) Priests: (7) Deacons. Now what have we here according to the Scriptures? An organization complete to take care of the money and property of the church but scarcely a scintilla of the higher part of the true pattern, necessary to save men's souls.

The Church of England stands as follows: (1) the Government as the head of the Church, (2) Archbishops:

(3) 24 Bishops; (4) Ministers; (5) Deacons.

In the Evangelic or Lutheran we have: (1) the Government as the head of the Church; (2) Superintendents; (3) Consistorium; (4) Ministers: (5) Assistants; (6) Sacristans.

Following is a pattern of the Swiss or Zwingli Church: (1) Government; (2) Ehegaumer, a body of men authorized to regulate marital relations; (3) Deanery: (4) Synod: (5) Ministers: (6) Sacristans.

And last, but not least, we find Calvinism with the following order: (1) Government; (2) Pastors; (3) Doctors; (4) Elders; (5) Deacons.

This will be sufficient to answer our purpose. There may also be and are in fact minor divisions, which we have not space to mention, neither have we space to define the duties of these officers, an obligation we also deem unnecessary as nearly everybody is acquainted with their duties.

If we now arrange these in columns side by side, and compare them with the true Church of Christ, we will find the following exhibit:

Church of Jesus Christ.	Jews.	Sadducees.	Pharisees.	Church of Rome.	Church of England.
1. Apostle, Prophet and High Priest.	High Priest.		High Priest.		
2. 12 Apostles.					
3. Seventies.					
4. Elders.	Elders.		Elders.		
5. Bishops.				Bishops.	Bishops.
6. Priests.	Priests.		Priests.	Priests.	
7. Teachers.		Teachers.			
8. Deacons.				Deacons.	Deacons.
9. Evangelists.					

Besides these there are the Lutheran, or German Reformed, and the Zwingli, or Swiss Reformed churches, which have none of the officers noted as being in the Church of Jesus Christ; and there is also the Calvinistic, or church of Scotland, which has only the Elders and Deacons.

Following is an exhibit of officers that are not found in the New Testament, either not at all, or at least not in any sense as constituting part of the church organization:

Church of Rome.	Church of England.	Lutheran, or German Reform.	Zwingli, or Swiss Reform.	Calvinistic, or Church of Scot.
Pope.	Government.	Government.	Government.	Government.
Cardinals.	Archbishops.	Superintendent.	Ehegaumer.	Doctors.
Archbishops.		Consistory.	Deanery.	
		Assistants.	Synode.	
		Sacristan.	Sacristan.	

Now if, as we have asserted, and indeed as every one must acknowledge, difference in ordinances, belief and organization constitute the difference between one church and another, comment on the above churches as being either or any of them the true Church of God, as organized by our Savior and His Apostles, is unnecessary, as the exhibit speaks louder than words; and of our Savior rebuked in the severest language the Pharisees and Sadducees, notwithstanding their many points of excellence, what would He say, were He to come, of the present sects. And if the words of the Savior, "in vain do they worship me teaching for doctrines the commandments of men" applied to those sects, how fittingly they apply to the present sects. Verily the time has fully come, spoken of by Paul, in 2 Timothy, iv: 3, 4: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth and shall be turned unto fables." We have proven that these churches have done away with the gift of the Holy Ghost, the search

from which the gifts and blessings of God come, and here our table plainly exhibits that they have scarcely one officer of the true organization of the church of Christ left.

But says one, we believe in Christ, and the Jews and Sadducees and Pharisees did not. How do you know you do? Does the mere mention of the name of Christ authorize you to make that assertion and entitle you to an entrance into the kingdom of God? The Savior himself does not so inform us; we read: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. vii; 21, 22, 23). The Jews, Sadducees and Pharisees were rejected because, as we have previously shown, they did not receive baptism as God had commanded through His servant John the Baptist, neither did they believe in Christ and His organization. Now as Christ is not on the earth, there is but one way that mankind can show their belief in Him, and that is in obeying His gospel as established by Him and His Apostles; if not they are precisely in the same condition as these Jews, Pharisees and Sadducees, for they also believed in a Christ, but they did not manifest their works by their faith, hence they were rejected. The present sects believe in a Christ, precisely as they did, but they do not manifest their faith by their works, hence they are precisely in the same condition. Verily, history repeats itself.

Now in the words of Isaiah we would ask the remaining sects: "Who among them can declare this, and show former things? Let them bring forth their witnesses and be justified." We have searched among them, but, alas! we have searched in vain. We have weighed in the balance the strongest and heaviest, and we are sorry to say we have found them wanting; yea we have found "Mene, Mene, Tekel, Upharsin," written upon all of them. Again we ask is there none on the face of the earth that "can declare this and show us former things"? An answer comes from distant Utah, "Yes, we have a Church in exact similitude to the one established by the Savior and His Apostles, and we are ready "to bring forth our witnesses that we may be justified." And accordingly we find here the following organization (1) Apostle and High Priest: (2) 12 Apostles: (3) Seventies: (4) Elders: (5) Bishops: (6) Priests: (7) Teachers: (8) Deacons: (9) Evangelists.

A comparison will show that this organization is in exact harmony with the one recorded in the New Testament, and as given above. The question undoubtedly will be asked now, Do your members enjoy the gift of the Holy Ghost; do they have visions and dreams; speak in new tongues and prophesy; do they lay hands on the sick, and do they afterwards recover, according to the words of Jesus?" Yea, hundreds and thousands can testify that the same gifts and blessings enjoyed in the days of the Savior and His Apostles are enjoyed in this Church. The author of this article can truthfully testify before God and angels that he has seen the dying restored to life again; that he has heard the speaking in tongues under the sweet influence of the Holy Ghost; that he has had dreams and visions; yea and that he himself has been raised up from the bed of affliction through the administration of the holy ordinance, the laying on of hands. He knows therefore that these gifts and blessings are in the church, and he is willing to meet all who shall read these words before the bar of God, in the morning of the resurrection, to answer for this testimony.

"But you are hated and despised as a people, and they are banishing you, and casting you into prison." We know it, and this is one of the greatest proofs that this is the true Church of God; for Jesus said to His Apostles: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the

world would love its own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." When Paul was brought before the court of Rome, the Judge said: "But we desire to hear of thee (Paul) what thou thinkest: for as concerning this sect, we know that everywhere it is spoken against." Verily, history again repeats itself, for so it is with the true Church at the present time.

If the question be now asked from whence did you Latter-day Saints commonly called Mormons, obtain this Gospel? We answer: an angel brought it from heaven in 1823, to a youth called Joseph Smith, living at that time in America, State of New York; and which event was in accordance with the words quoted in the second number of this article, but which we will here reproduce: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven and earth, and the sea, and the fountains of waters." (Rev. xiv: 6, 7).

We say to all mankind that this angel has come in accordance with this remarkable prophecy, and that he has restored "the everlasting gospel," the same Gospel which our Savior and His Apostles preached when they were on the earth, with all its gifts and blessings enjoyed at that time. And as will be observed it is "to every nation, and kindred, and tongue, and people;" it is, therefore, designed to reach the ears of the Catholics, the Lutherans, the Calvinists, the Church of England, and, in short, it is designed for every church or being that dwells under the canopy of heaven. We would, therefore, admonish every one who has a soul to save, to give heed to the warning voice of this angel, and to give glory unto Him that made heaven and earth and the fountains of water.

It would give us pleasure now to give an historical sketch of this, one of the most remarkable events of the 19th century, but in consequence of the subject already extending beyond the ordinary limits of articles published in the STAR, we will content ourselves with a few explanatory words, referring the reader to the book itself for further information.

This Gospel, brought by this angel, is known as "THE BOOK OF MORMON." It is a short history of two peoples who have successively inhabited the American continent, led there by the power of God. The first, when the Lord confounded the language of the people at the tower of Babel; this people were destroyed in consequence of their wickedness about the time of the Jewish captivity. The second were led there about the time the first were destroyed, and, like their predecessors, were in consequence of their wickedness also many of them destroyed, while part of them dwindled away through transgression, until they have become the low, degraded, wild race of beings, now known as the "American Indians." Connected with this historical sketch is the hand-dealing of God with these peoples, the appearance of the Savior to the last nation, after His crucifixion, the preaching of the word of God among them by men ordained by the Savior and their successors who left on record many marvelous and wonderful predictions, some of them having been fulfilled since the publication of the book, thus establishing its own divinity, while many more marvelous ones are yet to be fulfilled.

Its teachings are entirely in harmony with the Bible; but it portrays more closely the organization, ordinances, and doctrines of the Church as established by our Savior and His Apostles. Many precious principles, such as baptism, the Lord's supper, and the organization of the Church, are, without the aid of the Holy Ghost, difficult to be clearly defined from the Bible by the wisdom of man, in consequence of which much discussion has arisen, and the present many religious sects established. These points are so clearly defined